

MEMOIRS OF LITERATURE.

MONDAY, March 20, 1710.

To be continued Weekly.

THE Reception so many flying Papers have met with from the Publick, is an Effect of that Inquisitive Genius peculiar to the British Nation. The Indulgence of the Press to a decent Freedom of Enquiry, must naturally encourage some to gratify the Curiosity, and improve the Taste of the People. Hence we see Morals, Wit and Politicks retail'd, the Passions are reform'd, the Imagination and Judgment refin'd, and just Notions of the Liberties of Mankind establish'd. These Advantages have hitherto been furnish'd only from the Product of this Country; but the Demands of the Publick call for Additional Supplies. We have therefore, with great Difficulty and Expence, settled a Correspondence with the Commonwealth of Learning abroad, and undertaken to import the Growth of Foreign Parts. We shall plead then the Privilege of a late Act, to Naturalize the most Curious Pieces of Eloquence, Dissertations, Essays, Critical Remarks, &c. and take Notice of such Books as would otherwise escape the Observation of the Studious. In a word, The Reader may expect to find a very Early Account of whatever the Learned World shall be pleas'd to Communicate relating to Arts and Sciences.

R E M A R K S upon several Writers of Politicks: With an Account of a Posthumous Book of the late Bishop of Meaux.

OF all Arts, that of Government is the most important; and 'tis as easy, as 'tis necessary, for a Prince, to be perfectly instructed in it. This Part of Morals has not been neglected by the Ancient Philosophers, nor the Modern Writers. We are so far from wanting Political Books, that their great Number confounds us, and renders the Choice of 'em uncertain and dangerous; for in this Science particularly, whoever takes a wrong Guide, runs no small Hazard. The most Esteem'd are not the Safest; and the Safest are not the best-known, nor the most agreeable.

Plato and Aristotle have treated the Great Art of Governing Men with a different Method: Plato does it with more Eloquence and less Solidity: Aristotle is somewhat dry, but more accurate. The Politicks of the latter have had many Interpreters: The Translations of Giphanius and Sepulveda, the Paraphrase of Heinsius, and the Commentary of Michael Piccartus, are highly approved, and sufficient to understand the Text. Charles V. one of the wisest Kings of France, was so great an Admirer of Aristotle's Politicks, that he order'd Nicolas Oresme to Translate 'em into French.

Franc. Patritius, an Italian Writer, comprehended all the Parts of Politicks, in his Books, *de Regno*, and *de Institutione Reipublicæ*; but he is neither so Accurate as Aristotle, nor so Eloquent as Plato. Adam Contzen, a German Jesuit, avoided one of those Imperfections: He reduced Politicks into a Body, and observed the exact Method of the Schools; but he wants the Beau-

ty of Style. The Christian Prince of Bellarmin (*De Officio Principis Christiani*) has the same Imperfection; but 'tis very well supply'd by the great Clearness and Method of that Learned Cardinal. Ribadeneira, in a Spanish Book with the same Title, added the Charms of Elocution to the Truth of his Precepts. The Prince of Balzac was accounted a Master-Piece; but he is Superficial, and Strain'd in his Expressions. The Monarch of Father Senault is less affected, but equally superficial. There are good Maxims in the *Gulistan*, written originally in the Persian Language, in the *Oraculo Manual* of Gratian, in the *Obras y dias*, and the *Disamenes Reales* of Nierembergius; but they are confusedly scatter'd, and express'd in an affected Style. Father Le Moine's *Art of Reigning* is perhaps his best Piece, and would deserve a Place of Distinction among Political Treatises, were his Style more natural, and his Thoughts less refin'd. The *Symbols of Christian Policy*, in Spanish, by Diego de Saavedra Faxardo, and Translated into Latin, French, and Italian, are written in a Style, that favours of the Ill Taste which prevailed at that time in Spain; but a discerning Reader will find in them a great deal of Sense, a Vast Knowledge of the World, Noble Sentiments, and Great Penetration. There are but few Politicians more Judicious than that Author.

Bodin, Machiavel, and Hobbes, forsake the Common Road. The Name of Bodin procur'd him at first the Approbation of several Great Men; but his Republick lies now buried in Oblivion. The only Design of Machiavel, in his Prince, is to form a Tyrant: He teaches him only how to Aggrandize himself, and establish his Despotick Power, without any Regard to the People, or the Laws. Innocent Gentillet confuted him in his *Anti-Machiavel*. Possévin, in his Judgment upon the

Writings of *La Nouë*, *Mornay*, *Bodin*, and *Machiavel*, has better Notions of Politicks, but does not sufficiently dive into the Subject. *Hobbes* pursues *Machiavel's* Principles still farther. He teaches, that Mutual Fear is the Foundation of all Laws. Men, says he, far from being born for Society, are naturally Enemies to each other. Whoever mistrusts others, and endeavours to bring them into Subjection, follows the Impulse of Nature. *Milton*, on the other side, makes Men independent. *Hobbes* supposes that all Men are destitute of Reason and Virtue: *Milton* supposes them to be all Reasonable and Virtuous. *Hobbes's* Politicks are only calculated for Wild Beasts; and *Milton's* would hardly be adapted to the Condition of Angels.

Botero avoided the Extravagancies of his Countryman *Machiavel*, and very much distinguish'd himself among the Crowd of Italian Writers, who have treated of State-Affairs. *Grotius*, in his Book *de Jure Belli & Pacis*, exhausted that Part of Politicks.

Those, who have writ concerning the Education of Princes, may be plac'd among the Writers of Politicks. *Isocrates*, *Agapetus*, and *Theophrastus*, treated that Subject like Orators. *La Mothe le Vayer*, *Nicolas* in the Second Volume of his *Essais de Morale*, *Father de Foix* a French Jesuit in his Art of Educating a Prince, *Lewis Juglaris* an Italian Jesuit, in *La Scuola della verità aperta*, are all very Circumstantial. *Jerome Orofius* surpassed most of 'em in his Elegant Latin Dialogue concerning the Education of a King. There is a great deal of Sense and Judgment in the Anonymous Swedish Writer of the XIVth Century, translated into Latin by *Scheffer*, and in the Treatise of *Aegidius Romanus* Preceptor to the Children of *Lewis IX.* tho' it be written in a barbarous Style. The Latin Instruction compos'd by *Hardouin de Perfixe*, Preceptor to *Lewis XIV.* and then Archbishop of Paris, is written with great Delicacy; but that Author dwells only upon General Maxims. The Latin Tract of *Antonius Natta*, wherein he shews that a Prince shou'd be Learned, (*de Doctrina Principum*), is worth Reading.

The Writings of Princes, who learn'd by Experience what they taught, ought to be preferr'd as the best Models. Two Greek Emperors, *Basil the Macedonian*, *Manuel Paleologus*, and *James I.* King of Great Britain, publish'd the Instructions they gave to their Children. *Lewis XI.* compos'd the *Rosier des Guerres* for the Use of *Charles VIII.* The Last Counsels of *Lewis IX.* to *Philip the Bold*; when he was a Dying, contain in a few Words what is necessary to form a Christian King. The Poem written in the Old Teutonic Language, the Author whereof took the Name of *Tyrol King of Scotland*, ought not to be placed in the same Rank. It is rather one of those Ingenious Fictions made use of for the Instruction of Princes, such as the inimitable *Telmachus* translated into most Languages, the Life of *Almanzor* written in Spanish by *Michael de Luna*, who publish'd it as a Translation of an Arabic Book, and the Latin History of an Ethiopian Prince compos'd by *Father Contzen*.

True Models are more proper to form Great Princes. *Xenophon* pitch'd upon *Cyrus* and *Agessilus*: *Gratian* chose *Ferdinand* the Catholick; *Commines*, *Lewis XI.* Chancellor *Bacon*, *Henry VII.* Some Writers of Politicks found in the Holy Scripture the Models they design'd to propose to Sovereign Princes. *Juan Marques*, an Augustin Monk, publish'd in Spanish the Life of *Moses* and *Joshua*, as being the Pattern of a Perfect Government. *Palafex* took his Political Maxims out of the First Book of *Samuel*. His *Historia Real Sagrada* is very much inferior to the Book of *Marques*, who is wonderfully commended by the Spaniards for the Purity of his Style, his Eloquent Expressions, and Judicious Reflexions. *Eggesfeld*, a German Jesuit, who appear'd under the fictitious Name of *Amandus Verus* in his Political Commentary upon the Books of *Kings*, and *Father Caussin*, a French Jesuit, in his *Dissertations de Regno Dei*, took the true Principles of Politicks out of the History of the Kings of *Judah* and *Israel*; but those Excellent Materials want a Due Form. The same may be said of the Holy Court of *Father Caussin*; an Incomparable Work, were it not disfigured by the Imperfections of the Style. *Quevedo* chose a more perfect Model, a Divine one,

viz. JESUS CHRIST. The Actions of our Blessed Saviour afforded him the Rules of Government contain'd in his *Politica de Dios*.

Panegyrics upon Great Princes are of some Use in Politicks. *Pliny's* Panegyrick upon *Trajan*, and the Funeral-Oration upon *Theodorus*, will instruct a Sovereign in a more insinuating manner than Formal Exhortations. Nay, the History of Wicked Princes is as Copious a Subject for a Writer of Politicks, as the History of the Best Kings. *Tacitus*, who writ upon such a Subject, is become the great Author of the Art of Reigning, if we may believe most Politicians. We may reckon among the Masters of that Art, some Commentators upon that Excellent Historian, *Christopher Forstnerus* fruitful in Examples, *Amelot de la Houffaye*, and the famous *Boccalini*, whose Ingenious Libels are full of the most Refined Politicks. *Machiavel* made some Discourses upon *Livy*, wherein he appears a Sound Politician. The Letters of Princes, collected by *Ruscelli*, are accounted a good Book of Politicks.

Memoirs may also afford a very good Fund for Politicks. Those of *Sully*, *Mont-Luc*, and *la Roche-Foucault*, the Letters of *Cardinal d'Orléans*, the Last Will of *Cardinal de Richelieu*, concern France more particularly than other States. *De Wit's* Memoirs contain the Secret of the Dutch Politicks. The History of the Civil Wars in England by my Lord *Clarendon*, will teach the Art of Governing the British Nation better than any other Book. *Cardinal Bentivoglio* and *Amelot de la Houffaye* discover the Foundation of the Government of Venice. 'Tis true, the Venetians complain of this last Author, and pretend that no Credit ought to be given to him.

Menochius an Italian Jesuit, famous for his Commentaries upon the Holy Scripture, was the first who propos'd to extract from it a Compleat Body of Politicks. *Lippius*, *Simancas*, and *Sirletus* before him made a Choice Collection of Precepts and Examples out of all Authors; but *Menochius* confined himself to the Holy Scripture. His Work, entitled *Hieropoliticon, sive Institutionis politicae à Scripturis depromptæ, Libri tres*, was printed at Lyons in 1625, in 8vo. The late Bishop of Meaux being intrusted with the Dauphin's Education, thought he could not fully discharge the Duties of such an Important Employ, without Executing the like Design. Wherefore he compos'd a Book of Politicks taken from the very Words of Holy Scripture, and inscrib'd it to the Dauphin. That Posthumous Book has been lately publish'd at Paris in 4to and in 12o, with this Title, *Politique tirée des propres paroles de l'Ecriture Sainte, à Monseigneur le Dauphin. Ouvrage Posthume de Messire Jacques Benigne Bossuet Evêque de Meaux, &c.*

The Bishop's Method is wholly different from that of *Menochius*: He does not follow the same Order, and keeps more strictly to the Scripture; so that the Work of that Learned Bishop is justly entitled, *Politicks taken from the very Words of Holy Scripture*. And indeed true Politicks, whose Rules ought to be Holy, Just, Certain and Invariable, must be grounded on that Holy Book. The Doctrine contain'd in it surpasses the Notions of the wisest Men, because it never departs from Truth and Justice, and is an infallible Guide to Happiness.

'Tis therefore the Word of God, the great Examples we find in it, the Laws and Conduct of a People governed by God himself, which the illustrious Author proposes to his Prince as the Rule and Pattern of a perfect Government. He does not give his own Conjectures and Reasonings, but the very Text of the Scripture, the very Expressions of the Holy Spirit; which fixes a distinguishing Character upon this Work from all other Writings of the same kind. This raises a just Curiosity in the Reader, to know how the Author could find the Maxims of the wisest Politicks dictated by the Holy Spirit. He is struck with Admiration and Amazement, when he sees the Project fully executed, and that the Author gives the World a new Idea of the Scripture, and shews that even in Politicks it exceeds all other Books. We presume, a short Account of his Work will not be unacceptable to the Reader.

Book I. God is the Ultimate Object of Men's Happiness. Their Love of God obliges them to love one another. From hence arise the Principles of Society. From the general Society of Men proceeds Civil Society, whereby

whereby the Members of each State are united together. This Society was at first destroyed by Men's Passions, and could not be re-establish'd but by the Authority of Government. By such an Authority each Man is put into a Capacity of being more Powerful and Happy, because as he is deprived of the Right of taking by Force what belongs to others, he is at the same time secured against the Violence of those, who might in their turn use forcible Means to deprive him of his own. From hence arise the Advantages of a regular Government. It can't subsist without Laws: they are of Divine Original. Some are Fundamental, and ought not to be altered: Nay, 'tis very dangerous to alter, without Necessity, those that are not so.

Property, which arises from a regular Government, ought to make no Alteration in the general Society of Mankind: No Man is a Stranger to another. 'Tis true, some Men are more strictly united by Civil Society, and each of 'em more particularly bound to love their Country, for which they ought to sacrifice their Lives and Fortunes.

Book II. God is the true Monarch of all Mankind. Fathers and Heads of Families were the first Depositories of his Power. Kingly Government was quickly set up, either with the People's Consent, or by Force of Arms. In the beginning, a great many petty Kingdoms were erected. Monarchy was not the only Form of Government pitch'd upon by Men, but 'tis the most Universal, the most Ancient, and the most Excellent. However, one ought to keep the Form of Government establish'd in one's Country; and Conquerors ought not to be look'd upon as Usurpers. There is a Right of Conquest attested by the Scripture: A peaceable and quiet Possession is necessary to make it indisputable.

Book III. IV. V. The Royal Authority has these Four Characters. It is Sacred: God establishes Kings as his Ministers; their Persons ought to be respected; and Obedience is due to them out of a Principle of Conscience. They themselves ought to respect their own Character, and never use their Power but for the Publick Good.

The Royal Authority is Paternal: Goodness is its distinguishing Character. The true Character of a Prince is to take care of his People, as that of a Tyrant is to consult nothing but his own Will and Pleasure.

The Royal Authority is Absolute; and yet a Prince is subject to the Laws. He ought to guard himself against all weak Compliances, and appear constant and steady in all his Actions.

The Royal Authority is subject to Reason. Government is a work of great Knowledge: God gives Wisdom; but in order to obtain it, a Prince must add Application to his Prayers. He ought to understand the Laws, and be informed of what passes at Home and Abroad: He ought to know Men, and particularly himself: How to speak, and how to be silent. He must be a Lover of Truth, Attentive and Prudent, give a full Liberty to his Counsellors, make a good Choice of 'em, hear every Body, punish false Reports, consult former Times and his own Experience, avoid Craftiness, do his best without relying too much upon humane Counsels, and put his Trust in God.

Book VI. The Author having instructed Princes, proceeds in this Book to the Instruction of their Subjects. He lays down as a fundamental Maxim, that Men ought to love their Country; that the Interest of a King is inseparable from that of his Subjects; that he ought to be loved as the Publick Good; that a good Man will sacrifice his Life to save that of his Sovereign, &c.

Book VII. No Government, says the Bishop, can subsist without Religion, either true or false; but true Religion will make it solid and lasting. A King, (continues he) ought to use his Authority to destroy false Religions

in his Dominions: Severity may be of some use towards it, but Mildness ought to be prefer'd to Violence. The Author proceeds to some other Duties of a Prince relating to Religion. He ought to be a truly Pious Man, take care of God's Worship, cherish those that are consecrated to his Service, not to usurp the Rights and Authority of the Priesthood, nor suffer impious Men, Blasphemers, Perjurers, &c. and be a Religious Observer of his Oaths.

Book VIII. In this Book the Author treats of another fundamental Principle of Government, viz. Justice; and shews that no Power can be Arbitrary; that Men are free under a Lawful Government; that Property of Estates is inviolable. He then treats of Legislation, of the Constancy, Clemency, and Prudence, wherewith Justice ought to be administered, and lastly of the Obstacles that may hinder the due Administration of it.

Book IX. X. Having explain'd the first Duty of a Prince, which consists in maintaining the Constitution of the State, grounded upon Religion and Justice, the Author proceeds to the second Duty, concerning the use he ought to make of his Arms, Finances, and Councils. In the Ninth Book he treats of just and unjust Wars, Military Virtues and Exercises, and the Advantages of Peace.

In the Tenth Book he speaks first of the Finances, shewing what use ought to be made of 'em, and that some Expences are necessary, and others requisite to keep up the Prince's Dignity. He mentions the several Branches of his Revenues, such as his Demesns, Trade, Tributes paid by Conquered Countries, and Taxes imposed upon the People. He lays down as a Maxim, that Taxes ought not to be exorbitant, that Men are the true Riches of a Kingdom; and shews how the Number of the Inhabitants may be increased, and the Subjects made easy; how the Faithfulness and Happiness of married People may be preserved, Luxury suppressed, and Debauchery punished.

In the next place, treating of the King's Counsellors, he advances among other Maxims, that he ought not to make himself a Slave to them, though he has been never so careful in his choice of 'em; that the Counsels of young People are attended with fatal Consequences; that he ought to sooth great Men, and not disgust them. He draws the different Characters of Good and Evil Ministers of State, and winds up his Discourse with Instructions concerning the Conduct of a Prince in his Family, the Regimen of his Health, the Inconveniences and Temptations of Royalty, and the Remedies that ought to be provided.

The Author has carefully guarded against entering into those Controversies about the Nature of Government and the Measures of Submission: He presumes he has treated of them very fully elsewhere. Upon the whole, he confines himself, after the Example of *Jesus Christ*, to that which appears most Certain. Our Saviour had no mind to examine whether the *Roman* Government, under which he was born, had a just and lawful Foundation: He found it established; and the whole Tenor of his Behaviour and Conversation plainly declared that Establishment obligatory to Submission.

The Author's Method is Geometrical: Every thing is unfolded from its first Principles. The Style throughout is equal, lively, close and natural. The choice and disposition of the Passages of Scripture, the Reflexions, which the learned Prelate interweaves, are so agreeable to the Subject, that all the Proofs become Demonstrative; and the whole Chain of Reasoning, so well maintain'd and obvious, attracts the Reader, without leaving him at liberty to lay aside the Book.

The Learned Abbot *Bossuet*, the Author's Nephew, has inserted in the same Volume, an Account of the Education of the *Dauphin*, written by the same Prelate to Pope *Innocent XI*.

M O S C O W.

HIS Czarish Majesty is equally successful in his Application to form the Minds of his Subjects to Arts and Arms. The Victory lately obtain'd at Pultowa shows how much the Muscovite Soldiery are improv'd since the Battel of Narva. The Number of Books lately writ or translated into the Slavonian Tongue, which is the Language of that Country, proves the Muscovites stand fair for acquiring as much Glory by Learning as by War. The following Books were printed from Presses brought over from Holland, by his Majesty's Direction. And the first is Translated by the Czar's own hand.

The Five Orders of Architecture. By James Baroccio de Vignola, in Fol. and 8vo. Adorn'd with 46 Copper Plates. General Instructions for the Admiral of the Moscovite Fleet. In 120

Proposals to make the Rivers in Moscovy more navigable. In 4to. with Cuts.

The Seat of War Triumphant, in Folio. This is the Work of Ernestus Frederick, Baron of Burgstorf.

The Use of the Circle, &c. in 4to. with Figures.

The Method of changing Planes into other Figures of the same Magnitude, in 4to. Lieutenant-General Brunn is Author of these Two Pieces of Geometry.

Michael Schaphirof, Secretary of the Cabinet to the Czar, is translating Puffendorff's *Introduction to the History of Europe*, and some Works of the Famous Father Kircher.

A Version of St. Chrysostom's *Homilies upon St. Paul's Epistles*, has already been publish'd.

Elias Kopiewicz is now translating Quintus Curtius into the same Tongue; and several other Books will shortly appear.

P R A G U E.

Count Herberstein, distinguished more by his Learning, than his high Birth, has thought himself oblig'd to vindicate the Mathematicks, his favourite Study, from the Insults of Mr. Poiret, in his Treatise *De Eruditione solida, superficiali, & falsa*. This Visionary Gentleman, without Decency or Discretion, has rang'd the Mathematicks among those Sciences which produce only a false Erudition: He is so hardy as to assert that Geometrical Demonstrations imply more Ignorance than Learning, that the practical Part tends to inflame our Vices, that the Speculative leads directly to the most execrable Impiety, to believe that every thing is Material and Necessary; in a Word, that the Mathematicks might be defin'd in general, *The Science of departing from the Living God*. He principally attacks *Algebra*, and that part of *Geometry*, which treats of Curve Lines; and vehemently inveighs against those Christians, who employ their Time and Talents in such crude barren Speculations.

This is the heavy Charge the Learned Count refutes, perhaps with more Warmth and Vigor than his Adversary deserves. He objects to M. Poiret the Authority of St. Gregory Nazianzen, St. Jerom, and St. Augustin, who were of Opinion that the Knowledge of the Mathematicks was serviceable to the right understanding of the Sacred Writings. He shows how absolutely necessary it is to those, who would dive into the secret Wonders of Nature; which, when unvail'd, enlarge our Idea of the Divine Majesty, and in a peculiar manner show him to be the only Object worthy of our most exalted Praises and most profound Adorations.

Mathemata adversus umbratiles Petri Poireti impetus propugnata, a F. E. C. A. H. Vetro, Prage apud Volfangum Vickart, 1709, 8vo.

H A M B U R G.

M. Wolfius, Professor at Wittemberg, will shortly publish a Book entitled *Casauboniana*, containing several

Observations of Isaac Casaubon, collected out of the MSS. of the Bodleian Library; whereby not only the State of Learning in Casaubon's Time, but also Philology, and particularly Ecclesiastical History, are very much illustrated.

U T R E C H T.

M. Reland, Professor in our University, has publish'd an Oration entitled, *De Galli Cantu Hierosolymis audito*. This seems to be a barren Subject, and not capable of furnishing any great matter of Speculation. Here is in a few Words the Substance of his Oration. *Jerusalem* was in an extraordinary manner Consecrated to the Worship of God, and for that reason call'd the Holy City. The Jewish Doctors have been very particular in Describing the Characters of Holiness, whereby that Town was eminently distinguish'd from all other Places. They have reduc'd those Characters to Ten Heads, one whereof is, That no Cocks were kept in *Jerusalem*, lest by Scraping the Ground they should throw up any unclean Animals, and thereby pollute that Holy City. M. Reland proves the Matter of Fact, and answers the Objections that may be made against it. Now, says he, if it be true that there were no Cocks in *Jerusalem*, How could St. Peter hear a Cock crow? The World abounds with Libertines, who watch all Opportunities to invalidate the Testimony of the Sacred Writers. We have seen in our Days, continues he, a Fortify'd Town attempted by the Enemy thro' a narrow Subterraneous Passage. Who knows but Unbelievers will break in upon the Authority of Holy Writ thro' this Inconsiderable Difficulty?

In order to clear the Scripture in this Particular, the Author makes the following Observations. I. St. Matthew tells us, that S. Peter being at *Jerusalem* heard the Cock crow; but he does not say the Cock was in *Jerusalem*. The Apostle might have heard it crow, though it had been without the Walls. Which will be no wonder to those, who know that the crowing of Cocks in *Italy* is heard as far as *Sicily*, as we read in *Silius Italicus*, and from the Shores of *Asia* to *Constantinople*, according to the Testimony of *Pliny*, and Modern Travellers. II. Perhaps the Cock, which St. Peter heard, was kept in the House of *Pilate*, or some Roman Soldier, who despised the Jewish Laws. III. The Jews were at that time so irreligious, that one may very well suppose they did not carefully observe the Law, which restrain'd them from keeping Cocks at *Jerusalem*. IV. 'Tis true, they were not allowed to breed Cocks in that City; but they were not prohibited from buying them to eat: and therefore the Cock, mentioned in the Gospel, might have been in the House of a Jew, who design'd to kill it for his own Table, &c.

L E Y D E N.

M. Boerhave, Professor of Botanicks, has put out a new Edition of a Book of Prosper Alpinus, a Physician of Padua, who died in the Year 1616. The Title runs thus:

Prosperi Alpini Marosticensis Philosophi & Medici, in Gymnasio Patavino Medicamentorum Simplicium Professoris Ordinarii, de præsagienda vita & morte Egrotantium, Lib. VII. In quibus Ars tota Hippocratica prædicendi in Egrotis varios morborum euentus, cum ex veterum Medicorum Dogmatis, tum ex longa accurataque Observatione, nova methodo elucescit. Cum Præfatione Hermannii Boerhave. Editio nova, &c. 1710. in 4to. Pagg 540.

L O N D O N: Printed by J. Roberts: And Sold by A. Baldwin, near the Oxford-Arms in Warwick-Lane. (Price 2 d.)